

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, September 8, 1961

VOLUME XVII No. 2

Anti-Semitism Steps in During New York Mayoralty Campaign

NEW YORK (P-O) — This town's multi-cornered Mayoralty race got a strong dose of racism before the primary polls closed yesterday.

Leaflets were distributed in one area, reportedly by city employees, beseeching "Irish-American Democrats" to vote for the reform Democratic candidate, incumbent Mayor Robert Wagner, "or else you will have a Levitt or a Lefkowitz as Mayor." Both gentlemen are Jews — the first, the regular Democratic candidate, the latter up for the Republican nomination.

The anti-Semitism was pointed in the opposite direction, too. Wagner supporter Mark Lane, a New York State Assemblyman, was the target of groups in former New

York City Nazi strongholds, whose avowed aim is to "beat the Jew Assemblyman."

The opposite of anti-Semitism, as first reported in POST and OPINION, had earlier riled Levitt backers when a Wagner supporter charged Levitt isn't sufficiently "Jewish" nor active enough a Zionist.

All candidates have appealed to the Non-partisan National Campaign Fair Practices Committee to look into all incidents of bigotry. Democratic Candidate Levitt went further: he asked Republican Candidate Lefkowitz, who currently is the state's Attorney General, to investigate the reported appeals to bigotry.

High El Al Position Goes To American-born Israeli

NEW YORK (P-O) — Boston-born Haim Sanderson has recently been named airlines' manager for the Americas by El Al. Long active in American Zionist affairs, Sanderson emigrated to Israel in 1948 where he served in a number of private and government capacities.

Before joining El Al in 1958 he was Israel's deputy commissioner of customs and excise tax for a period of seven years.

With his wife, originally from Louisville, Ky., Sanderson will be stationed in New York. His new appointment is said to underscore El Al's growing commercial activity throughout this hemisphere.

Impressed, Jewish Boy Studies Christianity

"Love, Warmth", Follow Suburban Bigotry Episode

SCARSDALE, N. Y. (P-O) — Remember young Michael Herntadt, born of a Jewish father and Catholic mother, who considered himself an Episcopalean — then was barred from the Scarsdale Golf Club as a Jew?

It happened last January. Ironically, it could happen all over again, with another Jewish lad, so overwhelmed by the Episcopalean pastor's scorn for the bigots that he is taking up the religion, as the victim.

POST and OPINION checked with the principles. Principal of them, aside from 19-year-old Michael himself, is Father George French Kempell, Jr., who scathingly denounced parishioners who took part in the bias affair. Young Herntadt, you'll remember, was to have been the guest of a Gentile girl at her coming out party at the swank Golf Club. Then, the Club committee in charge of invitations let it be known that Jews weren't welcome.

Father Kempell's fury was sufficient to deny Holy Communion to those of his congregants who had a hand in the affair. He noted that the circumstances were such that,

"If Our Lord Jesus Christ had come back to earth in Scarsdale in time for the ball, He would not have been allowed to escort a young lady of this parish to that dance."

Many, but not all, of the guilty parties have changed their ways, Father Kempell told this newspaper. Many "have truly repented," the pastor says.

But others are withdrawing — or have withdrawn — from the church. No matter what official reasons they give, Father Kempell says they departed because of his anti-bigotry stand.

Father Kempell has received over 900 letters. Except for 35 he classifies as "crank", they've all praised his stand.

Interestingly, the Jewish communities' own reaction, one of its leaders informed POST and OPINION, has been less enthusiastic. There's an overwhelming tendency of professing Jews in the area to think young Herntadt "got what was coming to him for leaving Judaism," it is reported.

But in the relations between Father Kempell and the Jewish community, the results have been far

different. "It's been the most heartwarming experience of my life," he says of Jewish reaction. Far more Jews than he'd ever known before, he says, came forth "with warmth and love that is just overwhelming."

Then, too, there's the one Jewish lad who went so far as to ask Father Kempell to tell him more about religious beliefs which so unabashedly opposed anti-Semitism. Father Kempell expressed no fear that his new pupil might be heading for the same sort of trouble that young Herntadt encountered. But, then, neither did he want to pursue the matter.

As for Michael, himself, he continues as a student at the University of Colorado at Boulder. When home in Scarsdale, he lives by himself, with servants, in a mansion his retired broker father provided.

Meanwhile, Scarsdale Golf Club has rescinded its ban on Jews. What about Negroes? "We don't even talk about Negroes up here," Father Kempell wryly observes.

"To tell the truth," the Episcopal pastor adds, "pretty nearly all activities up here are on a sectarian basis."

Reflecting on the whole matter, Father Kempell sees thoughtlessness, rather than outright snobbery, as the cause. "It's a prime example of what happens when people act without thinking," he says.

Artist Discovers Heritage, Turns to Judaic Themes

NEW YORK (P-O) — Sol Schreibman is a New York commercial artist who found "religion" — the artistic merit of his Judaic heritage.

Long a successful illustrator, he has recently turned to Judaic themes. His most common medium is "conde" pencil, which results in a finished effect something like charcoal or pen-and-ink drawings.

Many of artist Schreibman's renditions are of Israeli themes. He says he's never been to the Jewish nation in the flesh, "but I feel as if I'd been there many times." He has been to Europe and Africa as a soldier, and, interestingly, draws on photographs he took at the time of North African Jews in drawing features of the Oriental figures in his Israel illustrations.

His work is being utilized by a growing number of organizations as premiums in fund drives. It is available to individuals from Schreibman himself, 115 W. 29th St., New York 1.

Archbishop Rebukes Catholics: Too Much Materialism, He Says

Notre Dame, Ind. (P-O) — Modern young rabbis are not the only clergymen taken to task for acting like Madison Avenue organization men rather than spiritual counselors. Catholics, too, recently heard the charge that the Church's financial interests should not "turn religious superiors into businessmen and religious institutes into corporations."

This was the rebuke levelled by Vatican's Apostolic Delegate to the U.S., Archbishop Vagnozzi, at a National Congress of Religion held at Notre Dame.

The success of church-building campaigns and the general affluence of America's RCC, which parallels so often the material virtues of American Jewry, seem to drag in their train many of those same bourgeois vices that afflict Jewry.

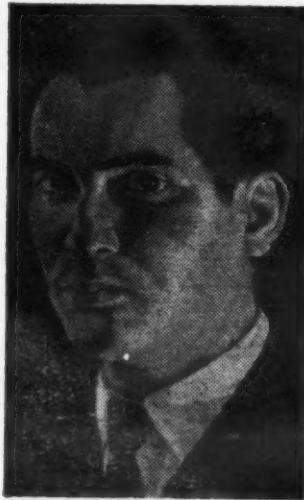
Hearing the Archbishop might make one wonder to which "religious" group is the fellow talking. Samples: He urged that religious superiors make the virtues of faith, hope and charity the bases of their personal lives and of the lives of their communities.

He said that charitable works must be carried on in "a highly organizational form" today, but care should be taken "that the individual never becomes lost in the complexity of the organization."

Judah P. Benjamin, before he became "the brains of the Confederacy," had been the second Jew ever elected to the U.S. Senate.



LUBAVITCHER LAD sat, unwittingly, for moving Schreibman portrait in Hassidic Williamsburgh section of Brooklyn.



SELF-PORTRAIT shows artists' skills in oil.

U. S. Gives Anti-Red Israeli Heave-Ho; He's About to Go on Unwilling Aliyah

NEW YORK (P-O) — The tor-tuous paths of Haviv Scheiber, the Israeli anti-communist who has co-operated with other "noted" anti-communists (like Benjamin Freedman, Gerald L. K. Smith, Conde McGinley), look like they've hit a

Scheiber is scheduled for deportation on September 8. And it looks final. His last delaying tactic, demanding a special hearing on his allegation that he would be persecuted if returned to Israel, failed to convince the immigration authorities.

Scheiber's original visa (purpose: for pleasure) expired March 18, 1959. A petition was then made, sponsored by the publishing firm of Robert Speller and Sons, which sought to change Scheiber's visitor status to a permanent one. The grounds were that he had "urgent services" to contribute in America.

Such services, however, had nothing to do with his self-made anti-communist organization, called the Anti-Communist International (at 156 West 44th Street). Instead, the Polish-born Jew made a more mundane petition, in which his needed services were said to be those of translating.

The government did not consider these as valid grounds for a change in status and turned him down. By this time, Scheiber had far overstayed his visiting time. Again, he sought for an extension. Again, he was refused.

Then, the last effort: To ask for a special hearing, the grounds this time being that deportation would

mean persecution.

With this attempt having failed, Scheiber's embarkation on the S.S. Atlantic to the dreaded land of aliyah has been fixed. It is doubtful that the government will countenance any last minute petitions by Scheiber himself or by his counsel through all his trials, Dr. Bella Dodd.

Clayman Heads JLC; Succeeds Goldberg

WASHINGTON (P-O) — Jacob Clayman has succeeded Labor Secretary Arthur Goldberg as chairman of the Jewish Labor Committee, Washington, D. C. chapter.

Clayman is director of the Industrial Union Department of the AFL-CIO. Goldberg had resigned the position after being appointed to the U.S. Cabinet by President Kennedy.



Clayman

Rabbi Founds Congregation to Inject Hassidism into Reform

SCARSDALE, N. Y. (P-O) — A new Reform congregation here is going to seek out the "warmth and fervor" of traditional Judaism. Rabbi David Greenberg is leader of the new Scarsdale Synagogue, which is holding its first services through the High Holy Days. Until recently, Rabbi Greenberg had been spiritual leader of the Westchester Reform congregation in White Plains.

One hundred families have already indicated a desire to join the new congregation, Rabbi Greenberg says. They all want, says the Rabbi, "to let our eternal lamp glow with the warmth of tradition and the light of reform."

Rabbi Greenberg insists his new congregation does not represent a splitting off from his former congregation. Members will be sought principally from among the unaffiliated, he says, although conceding that at least some Westchester Reform congregants share the disaffection which led to his own departure.

The new congregation is meeting in the Scarsdale Congregational Church. "It's absolutely free of images of any kind, there's no stained glass, and it's even reminiscent of the Touro Synagogue," says Rabbi Greenberg.

Classes will be in rented rooms nearby, where congregants will seek to apply the teachings of Martin Buber to their lives. Young rabbinical students, rather than public school teachers, will conduct the classes to further the new congregation's goal to increased personal involvement with religion.

"We want our businessmen, for instance," says Rabbi Greenberg, "to embrace Buber's point that religion is a part of life, an effect, and not mere form."

What the new congregation seeks

to add to Reform observance are "the non-rational — and I don't mean ir-rational — aspects of Judaism," Rabbi Greenberg says.

The Rabbi insists that "the Reform movement is the only grouping in which we can be what we plan to be." His congregation has formally requested membership in the Union of American Hebrew Congregations. Informed observers expect little trouble in the new congregation's being admitted to the organized Reform movement, but, as another Reform rabbi put it, "we'll have to wait and see."

Most leaders of Judaism contacted by POST and OPINION were reluctant to comment on the new congregation. A Conservative rabbi in the area indicated he "would not favor another division in observance, here, as there is already too much confusion."

However, Reconstructionist Rabbi Ludwig Nadleman declared: "The new Scarsdale group should be given every chance to reach out in the directions which its program indicates. Whether it is possible to combine at one and the same time the tenets of Reform with those of Hassidism remains to be seen, and would certainly constitute a novel experiment on the American Jewish scene."

Rabbi Greenberg is serving the new congregation without pay. Described by his associates and leaders of other faiths in the region as "brilliant" and "dedicated," he teaches Hebrew and Homiletics at New York City's Hebrew Union College.

Among Rabbi Greenberg's followers in the new congregation is world-famed sculptor Jacques Lipchitz, who told POST and OPINION: "I am Orthodox — in my mind, anyway. Martin Buber is close to me, too."

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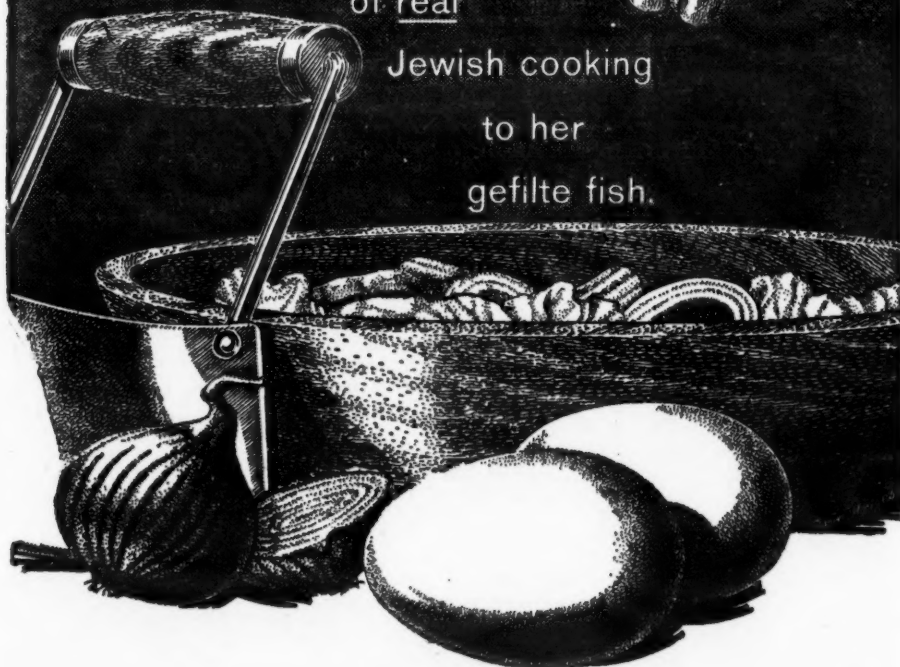


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Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.
American-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030
American Red Mogen David Supporting Israel's Red Cross 225 W. 57th St. NYC 19, PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300
Herzliah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300
Kashruth Supervisors Union 205 W. 14th St., AL 5-7330
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450
National Council of Young Israel, 3 W. 16

St., NYC 11, WA 9-1525
Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100
United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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Sees New Fervor for Christian Missions To Israel, Despite People's Resistance

A leading Christian layman's view of the differences between Orthodox Judaism and modern Christianity suggests that the former is an ideal passive target for the aggressive zeal of the latter.

"The Orthodox Jew," writes the editor of Christianity Today, Carl F. H. Henry, "is a self-sufficient person; he thinks every Jew should meditate on the Book for himself. And he therefore lacks incentive for 'breaking through' to his people."

Must "Make Disciples"
The Christian, on the other hand, must obey "Christ's command to go... into all the world and make disciples..."

Therefore, Editor Henry concludes, Israel isn't really practicing religious freedom when it restricts fulfillment of this Christian bent to proselytize among the population of the Jewish state itself.

Henry says: "The conspicuous contrast between evangelical Christianity and modern Judaism (with its concentration on historical rather than personal theological faith) became obvious in Israel during Evangelist Billy Graham's 1960 ministry."

Henry sails right into the contrast between Christian missionaries' dispensation of food, candy, clothing, etc., with the traditional "Jewish view of charity 'without strings attached.'" Henry explains this away thusly: "Christian compassion from the outset has been motivated by concern for 'the whole man.'"

"Conversions" Sincere?
Henry concedes that Christian missionaries' proselytizing tactics, making the use they do of material incentives among "the poorer Israelis, leaves considerable doubt about the sincerity of 'conversions' from Judaism to Christianity."

He even concedes that the hardships of Israel's first years of independence "encouraged some Israelis temporarily to join Christian church communities in order to lessen the difficulties of the first years. Such 'converts' brought little credit upon the missionary cause, even if for a season they provided encouragement to the 'statistics seekers.'"

Cherish Their Passports
Few missionaries of the type who seek their way to hungry Israel's souls through their stomachs stay around long, Henry adds. "Most of them remain foreigners who cherish their passports. Many show little concern for the projection of Israeli culture; in fact, some missionaries seem devoid of Jewish culture."

Still, there are sincere conversions, Henry insists. He indicates that many are kept secret, since Israelis who do convert fear for their jobs and the esteem of their neighbors.

Some converts emigrate each year, Henry says, frustrated at the prospects of further life in Israel. This phenomenon, Henry adds, contributes to the view that "Christian commitment detaches Hebrews from national loyalties."

"Hebrew Christian" Arrives
The first Jew converted to Christianity outside Israel to be sent to the Jewish state for missionary work arrived recently, Henry reveals. Such converts do not have the entry problem other missionaries do, he says, being admitted on permanent visas simply as "Jews." He sees more emphasis in further Christian proselytization upon the work of such "Christian Hebrews," since "the Gentile missionary lacks familiarity with Hebrew language and literature, culture and customs."

the Christian missionary too seriously."

Further, Henry says, "the conviction is growing that the Protestant mission to the Jews will succeed only if it creates a Hebrew form of Christian worship with roots in the Book of Acts and the ancient Judaeo-Christian community, a pattern eliminated by the medieval church more than 15 centuries ago."

"Converts Still Jews"
Whatever the form of future missions, Henry says, "The Jew is not being pressure to become a Gentile. When a Jew comes to the Messiah, he does not cease to be

a Jew, but a Jewish believer — and there is surely no need, on this basis for him to separate himself from his people."

In conclusion, Henry comments: "The timidity of the Christian missionary in Israel, be he Gentile or Jew, is one of the strange ironies of the age. The early apostles experienced and endured Jewish hostility beyond that known by the Christian task force today. Nobody languishes in prison, nobody has been beaten and stoned for his faith. That may be one reason the modern Israeli does not take the Christian missionary too seriously."

Germans Visit Israel, Find No Hostility, Only Warmth

JERUSALEM (P-O) — When the Eichmann trial got under way, the climate in Israel didn't seem very good for German tourism. There were tears that the trial, by reopening old wounds, would provoke a widespread anti-German sentiment.

This has not developed, according to a recent report in the Jerusalem Post by Lili Eller, the POST and OPINION's former United Nations correspondent who now lives in Israel.

Miss Eller writes that two student groups from Munich are pres-

ently in Israel under the auspices of the International Youth Hostels Federation. The young Germans are enthusiastically studying and working in Israel. For almost all of them, it is their first opportunity to meet Jews.

Representing the groups was the 34-year-old mayor of Munich, Dr. Hans-Jochen Vogel, who in a message "to the citizens of Israel" expressed the hope that the students' warm experiences in Israel would contribute to mutual friendship and the erasing of a horrible past.

It's Not Blatant, But Israeli Youth Explore "Facts of Life"

TEL AVIV (P-O) — A roaming American editor of an Anglo-Jewish newspaper, Intermountain Jewish News' Robert Gamzey, reports from here that Israeli youth are well acquainted with the institution of companionate marriage.

"If a sabra girl falls in love and feels certain her mate is not exploiting her but returns her love truly, she will let down the barriers without setting marriage as the price. To her," says Editor Gamzey, "the content of the love affair is what matters rather than the institution of marriage, which

usually follows as the natural result of the intimate relationship."

It's all quite confusing to newly arrived Oriental lovelies, Gamzey reports. Seeing the overt relationship between their sabra sisters and their boyfriends, the Oriental lasses think it's the thing for them to "be rather free with their kisses and affection," Gamzey says. But, "they miss a sophisticated sabra nuance between the content of a love affair and marriage as an institution."

Gamzey insists the sabras' companionate approach is not free love. It is not frowned upon, he says, "although parents would be shocked to learn that their daughter is a partner to such an arrangement. Outside the family, friends know it exists but don't talk about it."

Gamzey quotes an anonymous sociologist, who told him: "Israel is not different than other western countries where the so-called sex revolution has achieved frankness, freedom and openness in individual relationships, as well as in the literature, movies and theater."

"What matters to the sophisticated sabra is love and with a reliable companion. It would be ridiculous for her to wait for the wedding, in the modern view. Sometimes, of course, this freedom is used badly, but we have very little illegitimacy."



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The doctor every baby owes a debt to

When, at the age of 89, Dr. Abraham Jacobi died, the fellow-physician who delivered his eulogy, paid him one of the highest compliments any doctor could ever receive. He said that from that day forward, no baby would ever be born who did not owe, in some measure, a debt to Dr. Abraham Jacobi.

What were the forces that led this wise, compassionate man to become one of the leading pediatricians of his day? Dr. Jacobi had gained his medical degree in Germany, had escaped the Prussian police, and come to America in 1853.

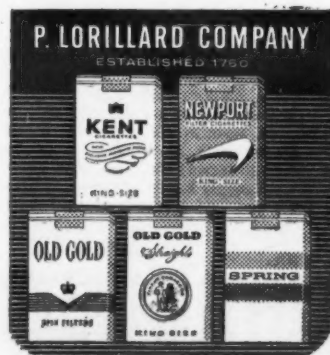
His success and the acceptance of his theories began almost immediately. In 1857 he was lecturing on diseases of infancy at the College of Physicians and Surgeons in New York. When but thirty years old, he became Professor of Infantile Pathology and Therapeutics at the world-

renowned New York Medical College.

He fought for new concepts in the care of babies which we today accept as commonplace—methods of feeding and medication, of bathing and sleeping and training. Many of his ideas were greeted by raised eyebrows at the time.

In an era when infant mortality was still frightfully high, Dr. Abraham Jacobi brought new life and hope to generations yet unborn. Yet of all the grateful parents who heaped their thanks on his head, few ever knew this significant fact about him: Twice he had watched his own young wives die of the mysterious diseases of childbirth... six times he had stood beside the tiny grave of a son or daughter who bore his name.

He, who had given to so many, had himself lost so much!



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Published Weekly—\$7 per year

Office of publication, E. Market St., Celina, O. Entered as second class matter at Postoffice in Celina, O. Postmasters, send forms 3579 to 546 S. Meridian St., Indianapolis, Indiana.

Editorial and Circulation Offices Indianapolis Edition 611 N. Park Ave. National Edition 84 5th Ave., N.Y.C. Chicago Edition 72 E. 11th St. St. Louis Edition 8235 Olive Blvd. Louisville Edition 423 Citizens Bldg.

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WHAT FOODS THESE MORSELS BE

Menus For High Holy Days And In Between

By Sarah Lieber

Busy getting ready for the High Holy Days? We'll try to make some of the chores a bit easier by suggesting menu and kibbud ideas both for Rosh Hashonah and for the Days Between when you will most likely be entertaining many friends and members of the mishpocha.



Sarah

Remember to have enough apples and honey on hand for the traditional New Year symbol. And use sweet dishes for a sweet year ahead. It is customary to omit any tart or sour dishes such as condiments from the menu at this time. We want to remind ourselves of sweetness only. The chicken soup must be rich and golden in color, which may be achieved by adding a small amount of saffron to the pot a few minutes before the end of the cooking time. And let some of the rich, round globules of fat float on top. Carrot tzimmes is a traditional Rosh Hashonah treat welcome by anyone. It can be made ahead and reheated in the oven.

CARROT TZIMMES (MEATLESS)

4 large carrots, in one inch slices
4 sweet potatoes, sliced
3 tart apples
1/2 cup honey
salt and pepper to taste
dash of ginger
3 tbsps shortening or parve margarine
1 cup water
Cook the sweet potatoes and carrots together in water to cover, until they are tender. Or use pressure cooker as directed by your

make of utensil. Drain. Pare and slice apples. In a well greased 2 1/2 quart casserole form alternating layers of vegetables, apple slices, starting and ending with vegetables. Sprinkle each layer with salt, pepper and ginger. Dot each layer with margarine or shortening, and drizzle with honey. Add water or liquid drained from vegetables. Cover tightly. Bake 25 minutes at 350 degrees. Remove cover and bake until brown on top. Or brown under broiler flame. Serves 4 to 6.

GRAPEFRUIT TZIMMES IN A HURRY

1 can (1 lb) Florida grapefruit sections
1/4 cup honey
1/2 tsp salt
1/4 tsp cinnamon
1 can (1 lb 2 oz) whole sweet potatoes, vacuum packed, preferred
12 cooked prunes (canned, or soaked and drained dried fruit)
Drain grapefruit. Measure 1/4 cup of the syrup from the can and combine with honey, salt and cinnamon. Arrange sweet potatoes, prunes and grapefruit sections in a 1 1/2 quart casserole. Pour syrup mixture over all. Bake 30 minutes at 375 degrees. An unusual flavor and a very pretty dish. Serves 4 to 6.

ORANGE KISSES

2 egg whites
1/2 cup sugar
1/8 tsp salt
1/2 tsp grated orange rind
1/2 tsp orange juice
1/8 tsp cream of tartar
Whip egg whites and salt until stiff but not dry. Add sugar slowly, beating constantly. Fold in remaining ingredients. Beat to blend. Drop from tip of a spoon onto lightly greased cookie tin, allowing room for spreading. Bake 45 minutes to one hour at 250 degrees or until partly dried on top. Remove carefully while still hot using

a wide spatula. Makes about 2 1/2 dozen cookies.

ORANGE HONEY CAKE

1 can (6 oz) frozen Florida orange juice concentrate, undiluted
1 cup honey
1 cup very strong black coffee
4 eggs
2 tbsps oil
1 cup sugar
3 1/2 cups sifted all purpose flour
1/4 tsp salt
2 tps baking powder
1 tsp baking soda
1 tsp allspice
1 tsp cinnamon
Combine orange juice concentrate, honey and coffee. Beat eggs until light and lemon colored, then gradually add oil. Beat in sugar gradually. Sift together dry ingredients and add to the egg mixture alternately with the orange juice mixture, a little at a time. Mix until smooth. Pour into 2 greased 9 x 5 x 3 inch loaf pans. Bake 1 hour and 10 minutes at 325 degrees or until tests done. Cool before removing from pans. Slice and serve as is or with Honey Orange Sauce.

HONEY ORANGE SAUCE

1 can (6 oz) frozen Florida orange juice concentrate, undiluted
1/2 cup honey
1 Florida orange, peeled and diced (optional)
Blend together juice concentrate and honey. Add diced orange and serve over slices of cake. Good also with ice cream, puddings or other desserts.

MENU I

challah
honey and apple slices
wine
clear broth with mandelen
gefilte fish in lettuce cups
avocado and grapefruit salad

roast duckling with cherry sauce
carrot tzimmes
green beans
honey cake
lemon ice
demi tasse or tea

MENU II

chopped chicken liver
celery and carrot sticks
rib roast of beef
potato kugel
spinach
orange "gelatine" salad with green pepper rings on romaine lettuce
taiglach and mandelbrot
demi tasse or tea

MENU III

Chicken broth with noodles
roast chicken with sweet potato stuffing
cauliflower or broccoli
prune and apricot compote
tomato salad with chopped fresh dill
honey and orange cake
fresh fruit bowl
tea or demi tasse

MENU IV

sweet sour fish

cold clear borsht in cups with cucumber slices (thicken with egg not smetana)
roast crown of lamb (ribs)
sweet potato and carrot tzimmes
peas
noodle kugel with nuts and raisins
tea or demi tasse

A WORD TO THE WIVES

For all menus, the first items are the same. Challah, round or with special symbols, and unsliced for the blessing, wine and honey and apple slices.
GUT YOMTOV, GUT JAHR!

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THE WOMAN'S VIEWPOINT

WANT STATUS? BUY AN ANTIQUE

By Helen Cohen

I'd like to backtrack and talk a bit more, if you don't mind, about the dilemma of the once first-ranking movie star, Joan Fontaine, who found herself ill with no one at all to comfort her. I said I felt it was a relative matter — the more relatives the better, for her or anyone else needing solace and sympathy.

But I also feel the subject of friendship, as far as she is concerned, warrants a longer look.

I would say that similar status plays a big role in the building of real, intimate friendships, and this being so, it would be difficult for a world-famous star of her caliber to have acquired many close friends. Just as the old wealthy dowager we wrote about had no one but her dog for company, because she probably had no one with whom she felt at ease (in her own social category — could she invite the sales clerk to her home for tea?) so Miss Fontaine must have been limited. Could she strike up an intimate relationship with some of the brash, new, up and coming starlets, or the wardrobe mistresses or the older character actresses? Not while she ruled as a movie queen.

And this seems to be a good place to remark on the fact that here in democratic America, where we accept, technically speaking, no such thing as royalty, some of our stage and screen stars must be regarded to have acquired an equivalent status. Why else do they find themselves most comfortable with bona fide royalty of

other lands? Rita Hayworth, and her Prince Aly Khan; Grace Kelly and her Prince; Cary Grant and his marriage to Barbara Hutton who had first married a Count; Clark Gable, one of whose wives was a British Lady; Queen Saroya and Hugh O'Brien (is that his name — I'm not up on the latest film royalty.)

So when we speak of a movie queen, it may have come closer to the real thing than we realize.

Then too, if Miss Fontaine, along with other first-ranking stars of the entertainment world, couldn't very well get cozy with persons of lesser status, neither was it too comfortable, I would judge, to draw too close to a star of equal rank, who in the dog-eat-dog world of show business, might be, at that moment, fighting for the same role she wanted in a smash play about to be filmed.

Sitting on the top of the heap can be a lonely achievement, and it is entirely possible that Miss Fontaine was subjected to that painful experience not necessarily because of any shortcoming on her part. Of course, as I said, a

few close relatives would have come in handy.

Connected with this matter of status, I have noticed, with some concern, the frequent, almost regular, appearance in the women's magazines of articles on royalty, especially British royalty, and gradually more and more pieces on filmdom's royalty. Could it be that the magazine editors detect a need among the people of this 'no-such-thing-as-royal-blood' nation for leadership, an anchor to which they can tie their status-seeking efforts, to know where they stand and what they must do to advance further?

And in connection with this, I submit a version of why people are going in more and more for antiques (it was put forth by one of the characters in a recent story I read): something about giving the newly rich some ready-made background. That one fooled me. Here I thought people collected antiques because of their intrinsic value, because they couldn't resist the beauty of the grain, the quality of the workmanship, the patina of the years, the sentimental picture conjured up of the centuries through which the piece had endured and grown even more precious.

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Workman Gives Eilat Fund \$5; Will 200 Do the Same?

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Our editors are in about the same wasted physical condition as most members of the breed. Consequently, they value highly the elevators that carry them to and from their 10th story perch.

But there are times when the elevators' occasional failure has a bright spot. That's when we're thinking about the Eilat fund. For, the man who fixes miscreant elevators in the area inevitably follows up his ministrations by strolling into our editorial offices to pick up a copy of the paper — and to leave with our receptionist a bill of varying denomination — never less than \$5 — for the Eilat fund.

Thus, do we occasionally come face to face with contributors to the fund to provide modern X-ray facilities at the burgeoning Israeli Red Sea port, Israel's increasingly important gateway to the East.

Our elevator repairman friend is

one with the scholar, the professional man, the store keeper, the housewife, the pensioner — all determined to see the fund drive past its goal. We're about \$1,000 short of the \$6,500 goal.

How quickly that \$1,000 gap could be spanned is suggested by the letter on this page from Mr. Abraham Weingarten. While we know few, if any, of our readers are accustomed to dispensing with that

much in a fling at the Las Vegas gaming tables, nevertheless we suspect that enough of them could spare the \$10 bills 100 contributors could send to put the goal over the top, or the 200 \$5 bills that would do the same, to appeal that it now be done.

The address is X-Ray Fund, P.O. Box 1633, National Post and Opinion, Indianapolis, Ind.

"I'll Say No More in Words — But in Deeds! SEND \$50

Hopes Goal Reached By This Time

Editor, Jewish Post & Opinion

The enclosed check for \$5.00 is a contribution to your Eilat X-Ray Fund for purchase of X-Ray machine — this — in memory of my beloved parents, Isaac and Bertha Sandow. I sincerely hope by this time you have reached your goal,

and now able to continue on in your good work.

SAM R. SANDO

Louisville, Ky.

Unbelievable So Few Have Responded

Editor, Jewish Post & Opinion

As a previous contributor to the "Eilat X-Ray Machine Fund" I have been following your earnest effort to raise the money for this worthy cause with great interest. And to tell the truth have been very much ashamed at the apathy and lack of interest amongst your readers to raise such a small fund over such a long period.

It is unbelievable that of the thousands of readers which you have, so few have responded, and generally speaking, in such a miniscule financial manner.

It is hard to believe that the richest Jewish community on God's earth can have so little feeling and so little desire to part with a few measly dollars for such an important, life saving matter, while at the same time squandering away hundreds of thousands of dollars, and perhaps millions, at places like Las Vegas or Miami Beach, etc. etc.

But let me say no more in words, but rather in deeds: Enclosed is my check in the sum of \$50.00 to the above fund, the same as I gave you previously in my own name, but this contribution now is in the name of my beloved wife, Esther, who has just recently passed away, and whose spirit am sure will be happy with this gift. Hoping your campaign goes "over the top," with a loud bang.

ABRAHAM G. WEINGARTEN
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Editor, Jewish Post & Opinion

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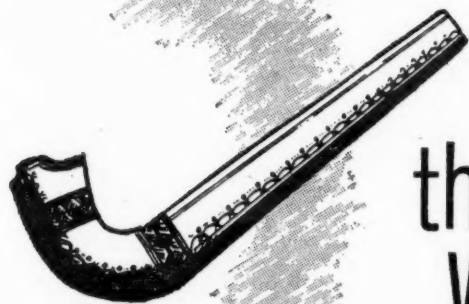
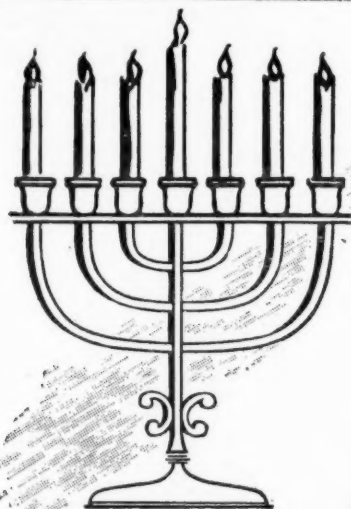
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ZOA Convention Puts New Emphasis on Aliyah

By Phil Baram

If words become deeds, the 64th Convention of the ZOA will go down in the annals as a landmark — for Zionist renaissance in America. If words remain words, this year's convention will go down as a landmark — and stay down, because it will then only be a final, erasable landmark before past erosions and future floods take their toll.

Take aliyah for example. All verbal signs would seem to point in the right direction that of renaissance. Resolution was passed promoting American ideas and know-how to Israel, promoting the emigration of American middle-class Jews and their money.

The progress of the recently established aliyah department was announced. A new budget of \$25,000 had been recommended, though the figure was not mentioned in the final resolution. (Even so, last year there was no aliyah budget at all.)

Other auspicious trends were believed evidenced in the, reportedly, mutual and non-duplicating contacts now going on with the Jewish Agency, with the organization in Israel of American and Canadian Settlers, with the Israeli housing corporation Rasco.

Furthermore, a direct approach had already been taken to encourage aliyah, by the sending out of questionnaires to ZOA members across the land. Over 200 positive responses were reported.

It all looked good, and Dr. Yehuda Goldenberg of the Jewish Agency's Economic Department expressed in his particular speech his pleasant surprise that the aliyah program assumed such importance in today's ZOA.

Much of this importance, however, remained for future follow-throughs to justify. Miss Clara Okonowitz, head of the aliyah department, told the POST And OPINION that many things still

had to be done and they would have to be done cautiously and methodically.

Shouting for mass emigration was not to be the ZOA's way, she suggested. Rather, the ZOA wanted to encourage aliyah, of course, but to issue only sound, realistic advice, lest the advised leave America with false hopes and then return to America as many have, with fallen hopes.

National-Local Contradictions
All in all, aliyah was one of the more hopeful and emphasized issues before the convention — even if most of the delegates did not show, personally, overt enthusiasm about the idea.

This phenomenon of keen official enthusiasm and lukewarm individual response is not new to the ZOA. The Jewish day-school movement, for example, has been the recipient of ZOA support, in part because of the personal dedication of President Max Bressler.

From cursory conversation with a fair sampling of delegates, however, the POST And OPINION found out that regional and individual support of "parochial schools" was far from unanimous.

Another kind of contradiction between local and national levels was even more apparent. This had to do with the friction — called personal bickering and status seeking by some candid delegates — between ZOA national officers and Hadassah national officers.

On the other hand, as Jacques

Torczyner said in the course of discussing World Zionist affairs, Hadassah and the ZOA often cooperate in excellent fashion on the local levels.

Enthusiasm and Ignorance

The delegates numbered some 1200 and they were all pleased with their own large turnout. They were elderly men, veterans of long service in the ranks. Younger men were few, and over this was voiced disappointment. But these were the old-guard, and it seemed that a combination of longevity, camaraderie and some desparation stimulated those reiterated state-

ments that this convention was different, that with this large if aged vanguard of the ZOA, by God things were going to be different from now on things were going to go uphill not downhill!

And what did they think of the politicking, the frictions, the harsh words about Hadassah and the American League for Israel from the dais, the undercurrent of strains among the leadership?

If they were aware of it at all, their feeling was often a solicitous one. The condoning joke was heard more than once, or twice: Where there are three Jews there are

four opinions, ha ha.

"After the Game is Over."

The convention took place in the carpeted, softly-lit, air-conditioned halls of the Waldorf Astoria. The program was well-planned, the activities-booths were attractive, the addresses by Doctors Neumann and Abba Hillet Silver and Governor Rockefeller were dignified "appropriate" to the occasion. Most delegates enjoyed themselves, felt themselves rewarded.

But it's the old story — after the dinner, does one go home to sleep or to work?

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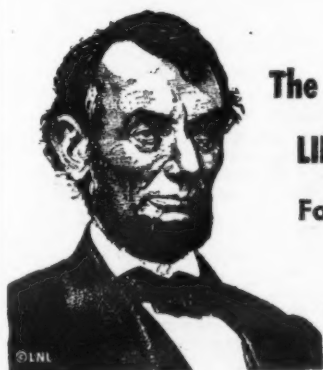
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The Jewish Student

In a talk to 200 students from American colleges at the summer institute of the B'nai B'rith Hillel Foundations, Rabbi Benjamin M. Kahn, national director made the statement that "The Jewish community on campus...is a unique laboratory for the development of new forms and institutions for creative Jewish living".

We question this statement.

Rabbi Kahn goes on to say that: "The denominational religious rivalries which are increasingly competitive in the adult Jewish community are merged in a harmonious interrelationship in the setting of the B'nai B'rith Hillel Foundation where all religious opinions and convictions find hospitality".

It is true that Hillel serves Orthodoxy and Conservatism as well as Reform, but when not even 10 students out of a student body of more than several hundred attend a Friday night service, what is the particular advantage of a place where diverse views can find a root?

The problem goes deeper, and we submit that unless the problem is attacked frontally, we have no or little chance of improving the situation.

The reason why the college campus is no laboratory, unique or not, is because there is no desire for and little stimulation towards interest in formal religion. In fact the students are relieved that they can ignore the synagogue on campus without the pain of the hurt or threat in their parents eyes.

What is needed is what Rabbi Kahn places in the future when he says that "The positive religious and cultural identification give us good reason for faith in the emergence of a creative, informed and knowledgeable Jewish community of the future".

Politely we suggest that the Hillel Foundations be taken away from the B'nai B'rith and turned over to a more imaginative organization or wing of the Jewish community. Perhaps the Reconstructionists should have the privilege of trying their approach with the students on campus. We don't mean that Reconstructionism is the answer; we mean that Reconstructionism by its very nature questions the validity of techniques and practices which may no longer be useful, and Reconstructionism if it does nothing else stimulates thinking.

Is not this the medicine needed by our Jewish students on campus?

The Jews on college faculties, the students, the parents of the students and the rabbis all must attack the problem. It can't be done piecemeal, and waiting for the revival of the Jewish community, which can be predicted in twenty or thirty years, isn't sensible if it is possible to do anything now.

The Jewish student is rebelling against formal and organized religion, not only Jewish religion.

Organized religion of all kinds is anathema to him, just as it is to his professors.

Just as education for the Jewish young was a step-child of the Jewish community for years, so the Jewish students on campus have been left to Hillel as if the problem therefore was removed from the agenda.

An imaginative approach is needed. The Greek organizations on campus must be included in those whose thinking is needed for a full comprehension of the problem.

Every frustrated Hillel director has searched his wits for new approaches. There is no ready answer. But a frontal attack on the problem with the best minds of the Jewish community applied to it, may point a way.

Are We Too Sanguine?

Are we being unrealistic in asserting that the Jewish high holidays are assuming more importance in the American Jewish community almost year by year?

At one time in the not too far past, the holidays were a time to get a vacation from your job or school, to show off your new clothes, too protest against the noisiness of congregation greeting friends. Meanwhile the truths and values of the holidays were lost, mostly because no one thought that there was anything to the occasion except a reverence for the wishes or succumbing to the threats of one's bearded grandfather and sheitel-covered grandmother.

We need to realize how far we've travelled from this decorum, the awe-inspiring atmosphere and the refreshment that comes from a few days of consideration of other-worldly things.

As the fundamental ideas behind the holidays seep more and more into the thinking of the average Jew, the whole fabric of Jewish life receives the inspiration of the holiday thinking.

So are we impractical in believing that American Jewish life, after rebelling against Jewish traditions, has come to value the holidays as an expression of a Jewish attitude to life that is both rare and precious?

The EDITOR'S CHAIR . . .

The San Francisco Chronicle, the morning paper, is running a series of advertisements in Advertising Age, the trade publication in the advertising business. The series features "men who are building San Francisco."

Ben Swig is currently pictured.

It was Ben who was the first (and only) profile we ran in The P-O several years ago when we had planned to write-up Jewish leaders across the country who might not be organization presidents, but whose work for Jewish and other causes made them people the whole Jewish community ought to know.

The full-page writeup in Advertising Age shows Ben in front of the Fairmount Hotel. It reads:

"Benjamin H. Swig is about as active as a man can be. He owns the Fairmount Hotel and is currently adding a tower to it. He is associated with eight other businesses but still has time to help others. At the last count, he was active in 63 civic and charitable groups.

"He is a trustee of Brandeis University and a regent of the University of Santa Clara. He is director of Careers Unlimited for Women, vice president of Columbia Park Boys Club, advisor to the Salvation Army.

"Sometimes he gets a medal or a citation for his effort. But mostly he says, he gains the reward of 'inner satisfaction'. Like so many other leading citizens of San Francisco he starts his day with The Chronicle".

When we were at the Hadassah convention, Fred Kahan, the executive director of the West Coast region of the Jewish National Fund, told us that Ben had just accepted the position of chairman of the region, succeeding Theodore Strimling who held the post for over 30 years.

Do you recall the photographs in our issue of some weeks ago of the nuns who spent the day in our New York office, studying how we put out The Post and Opinion. The nuns were students in journalism at Fordham University, a Catholic institution, and had been welcomed to The P-O through the good offices of Ed Wakin, of the Journalism Department of Fordham.

Well, the story made the pages of the world press, as it almost naturally should.

David Carrington, who is press officer of The Board of Deputies of British Jews, was kind enough to send us a clipping from The Sunday Express of August 27. The story is headlined:

NUNS SET A POSER FOR PROFESSORS

It is written by Helen Mason and datelined New York.

It reads:

"Three of the most promising pupils at a school of journalism gave officials a problem when they asked for practical experience on a newspaper. For the students were Roman Catholic nuns — and professors at Fordham University, New York, feared that the atmosphere of a newspaper office might shock them.

"An official at Fordham explained: "Newspapermen have been known to use, well, strong language from time to time and many of them are not teetotalers."

"The Fordham professors solved the problem by sending the nuns to a paper with a religious background — the National Jewish Post and Opinion.

"The nuns, Sisters Mary Ambrosia, Rosemary and Mary Leona, edit magazines in schools where they teach. They are taking the course in journalism so they can help pupils who plan to work for newspapers.

"Colleagues on the National Jewish Post and Opinion were surprised when the three nuns turned up for work.

"But they are the best-behaved reporters I've ever had," said their editorial chief, Mr. Charles Roth. "They are sweet and friendly and there are jobs here for them any time they want.

"The first hour was difficult, with people watching what they said, but the ladies were very easy to get on with right from the start.

"They are very broad-minded and jovial, and soon we relaxed. At teatime they produced biscuits and passed them round. A new experience for my staff — accepting biscuits from nuns.

"I suppose it was flattering that our newspaper office was considered suitable. Certainly the boys put on their best behaviour."

We should have mentioned last week that our opponent on the two days we played on the Green Gables course in Denver was Charles Gamzey, erstwhile managing editor of The P-O. Chuck is now an ace reporter on the Denver Post, and is as excited about his job as if he was the first newspaperman to go out with a posse on a three-day hunt for a desperado. Chuck is the son of Bob Gamzey, publisher of the exciting Inter-mountain Jewish News, and betrays that same educated nose for news. A beatnik if there ever was one, Chuck thinks amenities are something for just mortals.

It'll be interesting to watch his career, not so much as a newspaperman, for he has a bright future there, but as a Jew. We can just see him turning away with disgust when his father reads him this last thought of ours.

We have the feeling that the "grab bag" editor's chair of several weeks ago was not too successful. Perhaps instead of that approach — a full column from the "grab bag" — we'll try giving you one piece or so a week from it. All we'll do is merely head it, "Grab Bag" as below, with no further explanation.

GRAB BAG

The Beth Emeth (Albany, N. Y.) Bulletin of Jan. 16, 1959, yields this treasure, which we're sure Rabbi Alvin S. Roth meant to illustrate something. Can you guess what he had in mind?

Walls Of Jericho

The visiting minister entered a classroom of the Religious School and asked questions of the pupils to ascertain the standard of teaching. Calling on one small boy he asked, "Who broke down the walls of Jericho?" The lad replied, "Not me, Sir." The minister turned to the teacher and asked, "Is this the usual standard in this class?" The teacher replied, "The boy is usually quite honest, sir, I am inclined to believe him."

Leaving the room in disgust the minister sought out the principal and explained what had happened. The principal said, "I've known both the teacher and the boy for several years and I am sure that neither of them would do a thing like that."

By this time the minister was furious and reported the incident to the Chairman of the Religious Education Committee. The Chairman said, "I am inclined to feel that we are making a mountain out of a mole hill in this case. I suggest that we pay the bill and write the sum off."

The NATIONAL JEWISH POST and OPINION

Published every Friday in five editions by
The National Jewish Post 611 N. Park Ave.
Indianapolis 6, Indiana — ME Irope 4-1307
All editorial correspondence should be addressed to
the New York Office 84 Fifth Ave.
Subscription price \$7.00 per year
Single copies, 15c; Back issues, 25c for 1959-60.
50c before that.

NATIONAL EDITION
84 Fifth Ave. - New York 11, N. Y. - AL 5-0330
GABRIEL COHEN, Editor and Publisher
CHARLES ROTH, Executive Editor
EARLE D. MARKS Executive Director
FRANK GROSS Circulation Manager
SAM SHULMAN Advertising Director

Chicago Edition 72 E. 11th St., Chicago, Ill. HARRISON 7-2088
Indiana Edition, Box 1633, Indianapolis 6, Ind. MEIYOSA 4-1307
Kentucky Edition, 422 Citizens Building Louisville Ky., JUNIPER 4-7201
Missouri Edition 8235 Olive Blvd. St. Louis 24, Mo. WYDOWN 3-2842
Israel Office Gabriel Roth Manager Gileadi Rd. Dohi Roos. Telploteh Jerusalem Telephone 22019

Friday, September 8, 1961

A JAIL BREAKER, A SPY, YOSSELE'S GRANDFATHER, A ZIONIST...

Year's 10 Outstanding Israeli News Figures

By Carl Alpert

HAIFA — At this time of year it is customary to turn back and review the twelve months just elapsed. And so we engage in an annual duty; the selection of the ten outstanding personalities whose names made news in Israel this past year.

We do not include names which figure in the news year in and year out — like Ben Gurion, Golda Mayer, Gen. Dayan, etc. Nor do we count those who have this annual listing, like Pinhas Lavon. It is

new names we are after — names that helped make news in Israel this year.

Be it noted further that not every selection is necessarily a positive character; notoriety also qualifies the personality for listing. Of course the Eichmann trial was top headlines this year, and it should therefore come as no surprise that three names come from that source — although Eichmann himself had been the leading figure in last year's listing, after his apprehension behind closed doors. It was the shock of the year.

Enough of preamble and explanation. Here are the ten names of

the year, and the order is of no significance:

ZVI TSUR, named new Chief of Staff of the Israel defense forces in place of Gen. Laskov. The shuffle was in accord with Israel policy, to keep young men in key positions and not to let anyone get stale on the job. Gen Tsur is 38.

ISRAEL GOLDSTEIN, Long active in Zionist and communal affairs in the U.S., Dr. Goldstein emerged as a name in the news in Israel this year as he and his wife took up permanent residence in the Jewish State, the first and only ranking Zionist leaders from America to have done so since the creation of Israel.

RAFAEL BLITZ, convicted murderer and jail-breaker. He staged the most sensational prison break of the year, and though the police hunted high and low they could not find him. Good reason: he had crossed the border and was languishing in a Syrian jail, from whence he was due to be returned to Israeli hands.

NAHMAN STARKES was in and out of jail several times this year — sent there on complaint of his daughter, who maintained that he was responsible for the abduction of his grandchild, her son, Yossele Schuchmacher. Starkes can't tell or won't tell where the boy is, except that the youngster will receive a good traditional Jewish education. Back to prison he went until the boy is returned.

THE MAN WHO GAVE THE ORDER. In the famous Lavon case the mystery figure was the man who gave the order which resulted in the ill-fated "security mishap." Few people in Israel know his name, but he was the man responsible for the Lavon clash, the Ben Gurion resignation, the collapse of the coalition and the ultimate elections. A powerful figure!

PETER FRYE, an American theatrical figure who insists on doing things his own way in Israel. He produced one of Israel's most original radio programs; he produced a full length film on Israel which is pure entertainment with no propaganda ("I Like Mike") and latterly he revolted against a Tel Aviv bylaw which bans theatrical performances on the Sabbath, but permits political rallies, cafe life, strip tease shows and concerts.

YISRAEL BEER, Haganah commander, historian, newspaper commentator and professor of military history at Tel Aviv University. He was arrested for spying for a foreign power, and his trial was held behind closed doors. It was the shock of the year.

GIDEON HAUSNER, prosecuting attorney in the Eichmann case. He eschewed drama and any appeal to the galleries; instead he concentrated on the legal and juridical aspects of the crime, determined to prove his case for history and the record, despite some

public disappointment that he was not a Mr. District Attorney in Hollywood and TV style.

MOSHE LANDAU, presiding judge at the trial. His administration of the court was a model of objectivity, surprising Eichmann himself and earning the praise of every foreign observer. Justice Landau was responsible for the mood and atmosphere which reigned throughout the proceedings.

ROBERT SERVATIUS. As defense attorney he might have

chosen to be obstructionist; to object and to challenge everything and everybody; to clutter up the record and tie up the sessions with endless wrangles over technicalities. Instead, he defended his client with dignity and earnestness, presenting the best possible defense, but not turning the trial into a farce.

These, then, are the ten new names of the year in Israel. And next year?



Alpert



DR. GOLDSTEIN: Zionist made news by going to Israel.



JUSTICE LANDAU: Model of objectivity at Eichmann trial.

LANGUAGE: JEWISH; CONTENTS: NOT SO JEWISH

New Yiddish Journal's Appearance Marks Progress - But Not Much - For USSR Jews

By M. Z. Frank

The news that a Yiddish-language magazine is about to be published in Soviet Russia is of much greater importance than one would be inclined to judge by the size, contents and expected circulation.

To explain this statement, we have to go into a brief examination of that elusive thing called Jewish identification.

It does not matter whether you classify Jewishness as a religion, a nationality, a race, a culture or a calamity: some Jews — feel an urge to express their being Jewish in some concrete form. Very often they do it merely, or mainly, because some external event — any-



M. Z. Frank

thing from the Eichmann trial to a snub by a Gentile snob — reminds them of their Jewishness.

In this country there are ever so many ways by which a Jew identifies himself as a Jew. The most respectable and approved way these days is to join a congregation — orthodox, conservative, reform, liberal, lubavitcher, council-of-Judaism. One's beliefs and practices don't matter very much. Then there is B'nai B'rith. And ORT. And all sorts of causes and charities. The Workmen's Circle, the Farband. The Zionists. The UJA. The Bonds. The American Jewish Committee. The American Jewish Congress. The brotherhoods. The sisterhoods. The children's camps. The Hebrew schools. The Yiddish schools. The Yiddish press. The anglo-Jewish press. The Hebrew press. The tours to Israel. The visits to the old synagogues of Rome, Florence and Venice. And what not.

In Soviet Russia joining a Jewish religious congregation is not respectable and belonging to it is very inconvenient. Sometimes it is the sure way to lose a job or at least a promotion. Soviet Russia is governed by dogmatic anti-religionists who grant a degree of grudging tolerance to religion, most grudging when it comes to

Jewish religion. Incidentally, the only Jewish congregations in Russia are of the orthodox kind and no synagogue looks like a fancy country club. It takes an awful lot of guts for a Jew in Soviet Russia to identify himself as a Jew religiously. As for other forms of Jewish identification, they simply do not exist: no B'nai B'rith; no ORT; no Zionist organization, no Jewish charities or causes; no Sunday Schools; no Hebrew schools; no Yiddish schools; no Yiddish press; no Hebrew press; no Jewish press in the Russian language; no tours to Israel — nothing, except the word "YEVE-REY" stamped on your passport, about which, in most cases you have no choice, and all sorts of prejudice and discrimination and an occasional conversation in Yiddish. In Soviet Russia you don't just start an organization. If you do, you are likely to be tried and condemned for having assassinated Lumumba in Congo and organized the landing of the army in Cuba.

Thirty years ago a Jew in Soviet Russia could identify himself as a Jew through the Yiddish language, as prescribed by the authorities — Yiddish schools, Yiddish theatre, Yiddish press, Yiddish books. Hebrew was banned as a "counter-revolutionary" language, and the

contents of what was dished out in Yiddish was hardly of what you and I may understand as Jewish. But Yiddish was meant to be and was recognized as the form of Jewish identification. Then it was all suddenly abolished. The leading Yiddish writers were executed or exiled.

After Stalin's death and especially following Khrushchev's relations at the XXth Congress of the Communist Party, there has come, along with a slow liberalization of life in Russia in general, a much slower relaxation with regard to the Jewish position. Some few opportunities for Jewish identification were permitted: Yiddish concerts, a couple of Yiddish books, and now a Yiddish-language bi-monthly magazine.

Russia is not a free country yet, but it has no longer as tyrannical a regime as twenty or ten years ago. There is no habeas corpus, but citizens are no longer arrested in the middle of the night (an arrest in the daytime has some appearance of legality). Don't expect the new Yiddish magazine to tell its readers the truth about Jewish life in Israel, the United States or even Soviet Russia. But the very fact of the founding of such a magazine is a step forward.

Congregation of Deaf Is Named For Its Rabbi; Believed First

By Leonard Leader

LOS ANGELES (P.O.). This city believes it has a first. It now has a congregation named after a living spiritual leader!

Rabbi Solomon F. Kleinman, regional director of the Union of American Hebrew Congregations, now has been honored by having his name on Congregation Beth Solomon.

There's something special about the honor and the congregation, for the 400 men and women in the group are all deaf. In adopting the Rabbi's name the group expressed their thanks to Kleinman for his work in organizing the con-

gregation some 18 months ago.

They hailed him for "giving us our first insight into Judaism."

Prior to the congregation's organization the members had no means of attending services that they could follow. Today the growing group hears and sees sign and lip services through special aid from UAHC and the California School of Hebrew Union College.

An Israeli colony established in honor of Supreme Court Justice Louis D. Brandeis is Ain-Ha-Shofet — The Well of the Judge.

DIGEST OF THE YIDDISH PRESS

Wandering Jew Comes to America To Ask Perennial: "Who Am I?"

By Rabbi Samuel M. Silver

A 57-year old French Jew has come to the U.S. to find out who he is. He vaguely recalls that as a child he lived in a town near Kiev, that his father died when he was about 3, that he had an older and a younger sister.

A blacksmith named Abraham persuaded his mother to meet him across the border in Austria and then go to America. The poor mother sold her few possessions and with the three youngsters, a quilt and Shabbos candles, managed to reach Cracow. The smithy failed to show and the mother took her brood to Auschwitz, where she met the smithy, but now he would have nothing to do with her. Poor and hungry, the widow reached Sosnowitz, Austria, and tried to get smuggled back into Cracow.

She couldn't pay the smuggler, and so left with him one of her daughters as security.

In Cracow, the mother couldn't make any kind of living, so she begged a Jewish family to take care of her son until she could scrape up some money to get to America; she left the bedclothes and candles with the family.

Several weeks elapsed and the mother did not return, so the Cracow family, headed by a Yekel Jacobowitz simply turned the boy, then 6, loose onto the street. The poor child stood in the open for hours and then began to weep until a woman (whose name seemed to be Reiss, the wife of a shoemaker) took him in.

The Reises had three daughters; they were quite poor, the woman was apparently demented, for she was known as the "crazy animal." So the youngster ran away, went to the Cracow railway station and stole aboard a train for parts unknown. He told a Polish conductor of his circumstances and the man wanted to take him with him, but Jewish passengers "rescued" the boy, paid his fare, and at Janov, Galicia, took him off the train and brought him to the synagogue, where they simply abandoned him.

Later, into the sanctuary there walked a Jew, one Menachem Tishler, who took pity on him, brought him home to his wife and three daughters. Tishler, a restaur-

rant owner, adopted the boy. When he turned 11 he returned to Cracow in search of his mother, where he heard his mother had come back to look for him. No one could give her a clue as to the whereabouts of her son, and no one could give the boy a clue as to the identity of his mother, who had disappeared.

The Tishlers gave him the name, Eliezer. In 1917, Eliezer's "father" died, and he himself was drafted into Austrian army in 1919. In 1921 he went to France, did a hitch in the Foreign Legion, married in 1929, became an electrician, survived World War I, and now, at 57, has come to the U.S. to see whether he can track down his mother (he thinks her name was Sarah, and that his father's name was Hershel), or perhaps his sisters, or any other individuals who might unravel the mystery of who he is.

Should anyone have an idea, they can reach Eliezer Tishler through I. Shmulevitch, of the Forward (175 East Broadway, New York City).

How long is the world going to ignore the brutality of the Moroccan government towards its Jews? King Hassan's regime is systematically reducing its Jewish community to a pariah level. Jewish officials are being unhorsed. Jewish girls are being assaulted. Torture is being applied to some who wish to emigrate. Islamization and Arab-Leaguism are the orders of the day in Morocco and it is time for the civilized world to sit up and take notice, time for Jewish leaders throughout the world to demand that this new Pharaoh let "my people go." (L. Leneman, the Forward)

Two of Judah P. Benjamin's homes — in Florida and Louisiana — have been converted into shrines to honor the Jew who devoted his life to a lost cause, the Confederacy.

David Ben-Gurion joined the British Army at the age of 31 — vastly influenced by news of the Balfour Declaration.



Synagogue & School management

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White Plains Temple Has Plans, No Gimmicks

Keeping The Post-Holiday Service Attendance

By Myron Schoen

Two days after this article appears in print, the sanctuary of almost every synagogue in this



Schoen

land will be filled to overflowing. On Rosh Hashona eve and again at the Kol Nidre service of Yom Kippur there will be no problem of attendance for the typical synagogue. In some instances there will be parallel or consecutive services to accommodate all the Jewish families who wish to attend and pray. In the larger cities, theatres, concert halls, hotel ballrooms and even vacant lodge halls and stores will be filled by the here today and gone tomorrow type of congregations.

September will slip into October and the count of worshipers at Friday evening and Saturday morning services will return to normal...a handful in some instances and at best one-quarter the actual membership of the synagogue and this made possible by the usual

quota of visitors and the just plain curious. Only when there is a Bar Mitzvah or Bas Mitzvah can you expect the attendance to take on sizeable proportions.

While rabbis, eminent social scientists and dedicated lay leaders probe the problem of why people do not pray, and synagogue committees devise new approaches to entice families to set aside Friday night and or Saturday morning for Sabbath worship, one synagogue adopted a more direct approach. Lionel Semiatin, Executive Director of Temple Israel Center in White Plains, New York, reports that as a result Saturday morning attendance rose from fifty to over 300!

At the annual meeting of Temple Israel Center last May, Rabbi Max Gelb devoted a good proportion of his report to this program and stated, "Last Year I stressed the need for fresh efforts to revitalize the Sabbath in home and synagogue and proposed the creation of a representative committee to consider ways and means of achieving a standard which calls for a minimum attendance of once a month by every temple family. It is gratifying to report that the work of such a committee...has

achieved remarkable results with the 'Monthly Congregational Sabbath Services'. Four such services were held this past year when there were no Bar Mitzvah celebrations, and no filling of the synagogue with invited out-of-town guests. At each of these four services the attendance was most encouraging, ranging from two hundred and fifty to three hundred and fifty. Moreover, all who attended these services found them most satisfying spiritually, both as regards worship and the warm friendly atmosphere created by the presence of so many fellow members."

Spurred on by their success, the committee at the Temple Israel Center has set aside five Congregational Sabbath Services for this coming congregational year and plans to include in its old members of the temple's young mar-

rieds, high school students and past Bar Mitzvah boys who may receive a single group aliyah. The Rabbi made one further suggestion...that the committee be strengthened "by the addition of key women to help make this effort at Sabbath revitalization a truly family project."

In launching this special project, the committee issued printed, formal - type invitations, such as sent on the occasion of a Bar Mitzvah, to every member of the congregation. In addition to a listing of the sponsoring committee of 58, it bore this message:

"We, the members of the Sponsoring Committee, believe you will be interested in the first monthly Congregational Sabbath on Saturday, November 26th. This will be a service devoted entirely to our membership - there will be no Bar Mitzvah and no crowding of

the synagogue with non-resident guests. We sincerely believe that this will be a service that you will enjoy and in which you will find a true Sabbath experience. You will feel the warmth of friendship at this service and at the Kiddush Reception which will follow. Here is an opportunity to come with your family for a meaningful and satisfying experience for all. Your attendance will be most welcome and will encourage our efforts to make the monthly Congregational Sabbath Service a happy tradition at our Temple."

The closing Congregational Sabbath in March was tied in with an ambitious project of the Temple School of Adult Studies and the Temple Brotherhood. It was called "A Weekend With Dr. Judah Goldin." The late Friday evening service heard Dr. Goldin, Professor of Jewish Studies at Yale University, talk on "The Reality of the Bible" and was followed by a traditional Oneg Shabbat. Dr. Goldin spoke at the Saturday morning service on the subject of "Imagination and Interpretation - The Way of the Sages" and this service was followed by a Kiddush. On Sunday morning the Brotherhood Breakfast Forum heard him speak on "The Wisdom of Prophet and Sage."

It is an encouraging sign indeed to find that congregations are concerning themselves more and more with the problem of worship attendance and pleasant to discover that laymen and rabbi alike are sitting down together to get at the roots of the question. The day may yet come when we have to concern ourselves with seating problems for weekly worship and not just at the High Holydays.

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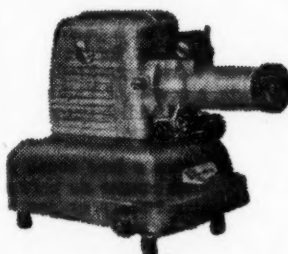
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The Lord lift up his countenance upon thee,
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NUMBERS VI: 24, 25, 26

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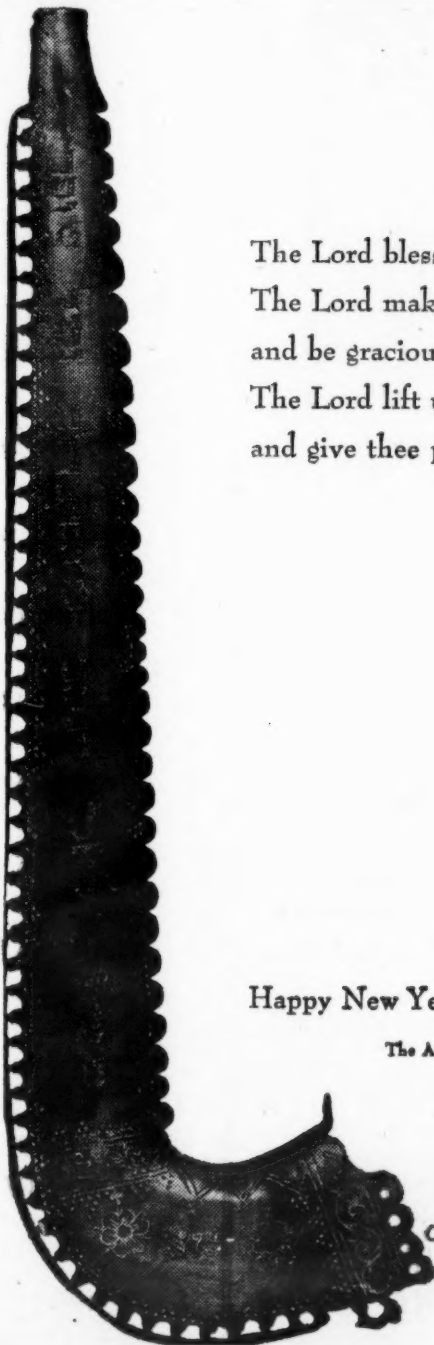
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The Forward, Columnist, Are Defendants

Satmar Hassidim Charge Libel, Seek \$2.5 Million

NEW YORK (P-O) — Followers of the Hassidic Satmar Rebbe, Joel Teitelbaum, are suing the Yiddish daily, The Forward, and its columnist, Chaim Leiberman, for \$2½ million.

The plaintiffs charge libel and a general conspiracy to shut off financial support to a number of schools and other organizations aligned with the Satmar group.

Specifically, Leiberman is accused in Supreme Court here of writing that the Satmar Rebbe and his followers sanctioned stoning of synagogues in Israel, and of following a generally anti-Israel line. Further damages are sought for alleged libels against the Rebbe in Leiberman's book, The Rabbi and The Satan, which "villifies" the Satmars, they charge.

"Truth" the Defense

Lawyers defending The Forward and columnist Leiberman report that their basic defense will be simply that what Leiberman wrote is true. Further, they'll maintain that the specific charges of complicity in stoning of Israeli

synagogues were aimed at a Satmar group in Israel — which is not suing — and that the U.S. Satmars can not claim to have been harmed, since they are distinct from the Israelis of the same name.

The suit against the newspaper, and its writer is in the name of the United Talmudical Academy, which has more than 3,000 students and is headed by Rabbi Teitelbaum; Beth Rachel School for Girls; Camp Rav Tov; Shikun Kiryat Joel; Der Yid Publication Assn. and Yetav Lev D'Satmar Meat and Poultry Co.

Anonymous Leaflets

The plaintiffs charge they have been the victims of false rumors that they oppose the Jewish people. The defendants are also accused of having a hand in issuance of unsigned pamphlets and leaflets which allegedly besmirch the Satmar followers, holding them up to scorn, and calling upon the Jewish community to cease contributing to the Satmars.

Leiberman and The Forward,

the suit adds, continue to "publish false and defamatory" statements that the Satmars have hired people to carry out a program against a Jerusalem synagogue. The suit charges Leiberman has described the Satmars as "pious synagogue programizers" and as members of the "synagogue smashers' union."

The result of the alleged libel and conspiracy, the Satmars state, has been withdrawal of children from their various schools and camps, a reduction in membership, and withholding of public contributions that might have been otherwise expected.

Reluctant to Comment

The Forward was reluctant to comment on the charges. Columnist Leiberman could not be reached. A Forward attorney explained the paper wanted to avoid publicity in the matter, on the grounds the whole matter was an effort by the Satmars to compensate for declining income, and that publicity could help the Satmars finance the litigation.

The Forward attorney also expressed "surprise" that the Satmar action hadn't been taken first in a Beth Din. "I was under the impression these things were submitted to a religious court before being presented in a Gentile court,"

Kids Continue to Be Center of Israeli Religious - Secular Tiff

Children continued to make Israeli news last week.

In one case, it's one child — Yossele Shumacher, still among the missing since his long-ago kidnapping by an ultra-Orthodox grandfather. His uncle, Shalom Shtarkes, however, found himself in a British jail last week to await possible extradition to Israel for any part he may have had in Yossele's disappearance.

In another case, it's a matter of several hundred children. They're the wards of Youth Aliyah, which is also embroiled with Orthodox elements on the charges the youth camps it operates incline toward the secular.

While Shalom Shtarkes is in prison, where his wife brings him kosher food every day, Israeli diplomats are seeking the aid of Scotland Yard in the search for Yossele. Reportedly, Shtarkes may have brought Yossele with him to England when he came here to teach at a Yeshiva. His incarceration has already made Shtarkes something of a hero amongst London's Orthodox, it is reported.

More recent even than the Yossele kidnapping, of course, was the recent "abduction" of thirty or more North African Jewish wards of a Youth Aliyah camp in Israel. Press and public are up in arms over the latest episode. Charges fly that the abductions were not only illegal, but contrary to Torah.

Observers point out that Youth Aliyah presumably had the permission of parents to take over care of their children. Therefore, charges of the zealous Mea Shearim types that Youth Aliyah had itself "kidnapped" the children seems to make no sense.

But on the other side of the coin, it is pointed out, the children's parents likely assumed Youth Aliyah would give their offspring at least the basics of traditional religious upbringing. Has it? That's the explosive question.

Observant Scouts Will Visit Israel

PHILADELPHIA (P-O) — Israel will soon be host to a relatively rare species of American tourists. A boy scout troop sponsored by Congregation Adath Jeshurun in Philadelphia is scheduled to make the trip.

Contrary to many Jewish scout troops, and there are not many in America, the Philadelphia troop has always observed rules of kashrut and shabbat. The example of observant Jewish scouts from the US going to Israel promises to be a good one.

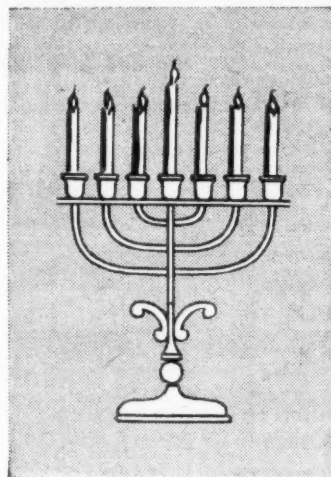


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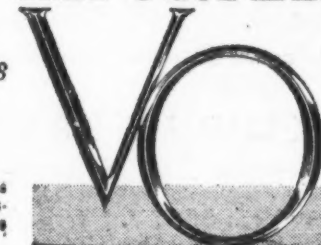


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